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PHILOSOPHICAL.

REVIEW.

*A Disquisition on Creation, Annihilation, the Future Existence, and Final Happiness of all Sentient Beings.* "The genuine dictate of our natural faculties is the voice of God; no less than what he reveals from heaven; and to say that it is fallacious is to impute a lie to the God of truth." *REV. —Belfast, printed by Ephraim Fellowes, 1828.* Octavo, pp. 24.

There is, certainly, much satisfaction to be derived from the reading of sound philosophical arguments. They bring home to the mind and the heart, that kind of evidence which makes us feel and respond to the truths they unfold. They feed the hungering spirit confined in this tabernacle of clay; and while they teach us the immensity of the glories of the Creator, they exalt our sentiments and elevate our affections towards Him. Philosophy is the companion of religion. The truths which she obtains are in perfect accordance with those of Revelation. It has been truly and happily said by THOMAS BROWN, in his Lectures on the Philosophy of the Human mind, that "the Author of every revelation, both natural and super-natural, is the same,—it is one God. And he who would represent the Scriptures as being, in any case, opposed to what God has taught in Nature, denies all consistency in Omnipotence and casts reproach upon the Maker and Parent of the Universe."

When we took up the book, the title of which is given above, we confess we entered upon the reading of it, with some prejudices against it. It comes to the public anonymously; it is written by a person—who keeps himself incog. it is true—but who resides in a place in Maine where we are extensively acquainted, (and "a prophet hath honor save in his own country,") these circumstances, added to the fact, that we had glanced at an editorial notice of the "Disquisition" in the *Galaxy*, in which the author was dealt with somewhat severely, had prepared us to expect that we should find the great subject mentioned on the title page treated in a manner considerably beneath its deserts. But we have been disappointed—greatly and very agreeably disappointed. The Author, whoever he is, belongs not to the race of philosophical pigmies. His disquisition exhibits satisfactory evidence that he possesses a clear head, a strong mind, and a very respectable acquaintance with the best philosophical writings of the age.

Some of the ideas of the author are, as he confesses them to be in his preface—*novel*; and they are such too as we have not been in the habit of considering altogether correct or profitable. Still, this forms no objection in our mind to receiving any light that may be thrown upon them, or acknowledging them true on the presentation of sufficient evidence in their favor. The first branch of his subject treats on what may in some respects be not improperly called, the *modus operandi* "of creation"—a subject on which the mind dwells with fearful dubiety, as it presents a field which no human thought can explore. To ascertain how, or out of what materials, the Creator produced this globe, we must go to the gates of Eternity and humbly ask of the Eternal Himself by what process His Omnipotence gave being to the present beautiful fabric of the Universe! He alone is competent to the solution of this awful question.

Our author contends, that God did not make, and indeed could not have made, "all things out of nothing." He appears to be an advocate of the Platonic philosophy, which asserts the eternal existence of matter, with this modification, however, that it was out of this, as the basis, this world was made. It is, he maintains, as impossible for God to do a physical impossibility, as it would be for him to become less than omniscient or not infinitely good; and to make any thing out of nothing, he says, is a "physical impossibility;" for to say that God made all things out of nothing, supposes a medium between nothing and something—which cannot exist; or, that the work was instantaneous, which supposition begets another absurdity, that a thing must exist and not exist at one and the same time. For, says he, by way of example, "if a globe be instantaneously changed into a cube, it would exist at the same time, both in the form of a globe and in that of a cube, which is absurd." His idea is, that the materials of which the world was formed, existed in infinite space from eternity; and that the act of creation, as we call that which produced the earth in its present form and place, was the act of collecting these materials together and forming them into a globe. This he says is supported not only by the best maxims of philosophy, but from the meaning of the Hebrew word used by Moses to ex-

press that act, which "properly signifies to form anew by concretion." But we choose to give the author's ideas in his own language:

"As it does not detract from the perfections of God to suppose him incapable of effecting physical impossibilities, any more than it does to believe him incapable of acting inconsistently with wisdom and goodness, I shall attempt, in a concise manner, to prove the eternal existence of matter from the physical impossibility of creating something from nothing. By the creating of something from nothing is meant the creation or production of something, when and where nothing, except God, duration, and space existed. If matter were created from nothing, the act of creation must have been instantaneous; for there is no medium between something and nothing—no intermediate state between existence and non-existence. Hence it follows that every particle of matter, if created from nothing, did both exist and not exist at one and the same time; for not the least possible point of time could have elapsed between its existence and non-existence.—If, therefore, matter were created from nothing, it must have existed and not have existed at the precise time of its creation, which is absurd; therefore matter was not created, & consequently must be eternal."

If there is any fault in the above argument—plausible as it certainly is—we are inclined to think it consists in saying, that an instantaneous production is a physical impossibility,—that it involves an absurdity, inasmuch as it supposes a thing to exist and not to exist at one and the same time. We know not but both this postulate and the inference are legitimate and true; but certainly we have thought that a thing might be produced—especially by Omnipotence—*instantaneously*. Are not our perceptions—most of them at least—*instantaneous*? Do they therefore exist and not exist at one and the same time? Or if they are not; does not God know every movement throughout his vast universe, *instantaneously*? If so, does his knowledge exist and not exist at one and the same time? and if it does, is it an "absurdity" that would prove him to have no knowledge? These examples may not be relevant ones; they are such however as have struck our mind, and we submit them to the reader for consideration.

There is yet another difficulty which does not seem to be obviated, but rather created, by our author's method of accounting for the existence of the world as such. If both material substance and mental substance are eternally existent, then it appears to us there are two separate, independent and eternal existences—in other words—there are two *Jehovah's*; for Jehovah signifies *self-existent*, and if there are two substances self-existent, there are two Jehovahs. How this accords with the declarations of scripture, any one can judge for himself. True, material substance, independent of an eternal spirit, cannot be active; it can effect no movement; but the question then forces itself, (it may be an impious one,) how could that inanimate substance ever exist without a superior mental power to give it an existence? But here we confess we are lost. On such a subject we would bow reverentially to Him who says to the human mind, no less than to the proud waves, "hitherto shalt thou come, and no further."

The second argument of our author is directed to show, that it is as great a physical impossibility to annihilate, i. e. to reduce to nothing, any thing that once existed, as it is to bring any thing into existence out of nothing. And here we must say, that if his first argument is sound, (it does not become us, most certainly, to say it is not,) his second is obviously true. It is as follows:

"It must be obvious that the same arguments which have been advanced to prove the impossibility of creation, in the common acceptance of the term, equally prove the impossibility of annihilation, either of matter or mind, which may be modified and progressively changed, but cannot be annihilated; for the act of reducing something to nothing, like that of creating something from nothing, must, of necessity, be instantaneous.—Consequently the substance annihilated, whether mental or material, must exist and not exist at one and the same time, which is absurd. Therefore no substance or essence whatever can be annihilated.—Hence it follows that the souls of all beings are in their own nature indestructible and incapable of annihilation, and therefore immortal. With equal certainty it also follows from the wisdom, goodness, and perfections of God, that any progressive change he may see fit to produce in the minds or souls of any of his creatures, will ultimately be for the better and not for the worse; for it is no less impossible that he should act inconsistently with wisdom and goodness, than it is that he should effect physical impossibilities."

As for the doctrine of annihilation, we certainly do not believe it; but the reasons of

our disbelief are not those offered in the "Disquisition." We believe that in that revelation of mercy which "has brought life and immortality to light," we have the satisfactory assurance that man shall live forever in a state where his powers and his capacity for happiness shall eternally increase, and where he shall always become more and more God-like and happy. This is the ground of our hope; and for us, it is sufficient. But the argument of our author wants something to render it demonstrable to our understanding. He says there can be no such thing as annihilation, because this must be instantaneous, and an instantaneous production is a physical impossibility—something which even God cannot effect. We cannot thus consent to "limit the Holy One of Israel." So far as it relates to the materials of which a body, corporeal or mental, is composed, we should not be unwilling to admit, that there might be a physical impossibility in annihilating them. But let us look at personal identity—that which is produced by the wise mixture and union of these materials. When those materials are resolved back to their original state, is not the personal identity "annihilated" by the act which demolishes the body? Men now have a personal identity. There was a time, when, as individuals, they had it not—when it did not, in fact exist. May they not as well lose that identity as to have received it? And if they lose their personal identity, is not the effect, practical annihilation? We believe that all men will exist beyond the grave, and that they will exist forever; but we are not led to this conclusion by recognising a physical impossibility in their not living, as personal beings, forever. We say, "as personal beings;" for if after death, as before birth, they have no personal identity, man as man will not exist. The materials of which he was made may still be in the universe; but he will know nothing of them, unless they are preserved in that organization which produces personal identity.

Dr. BENJAMIN RUSH, who possessed one of the most acute philosophical minds this country ever produced, contends, that man has no immortal principle necessarily inherent with him; that our animal life, in which term he includes motion, sensation and thought, depend entirely upon the constant application of external and internal stimuli upon the system.

"Life, says he, is the effect of certain stimuli acting upon the sensibility and excitability which are extended, in different degrees, over every external and internal part of the body. These stimuli are as necessary to its existence, as air is to flame. Animal life is truly (to use the words of Dr. Brown) 'a forced state.'"

The last object of the author of the Disquisition before us, is to prove "The final happiness of all sentient beings." As applied to other than human beings the conclusion of the author may to some appear "novel," though it is not really such. Even Mr. Wesley and Dr. Clarke have expressed their belief in the final happiness of all sentient beings throughout the vast universe, excepting a part of the nobler race of man inhabiting for a moment a small space on this very diminutive planet. Their creed to which they were unfortunately wedded, forbid their admitting the full extent of consequences resulting from an enlarged view of creation and the infinite wisdom & goodness of God. While we most firmly believe in the final happiness of all human beings, we confess the idea of the ultimate advances and felicity of all other orders of being, is agreeable to all our best wishes, and most elevated hopes in the Divinity. Should this prove to be the fact, we think it would prove a source of inexpressible joy and gratitude to every benevolent heart in existence; and certainly we know of no reason why it should not be a fact. The remarks of our author on this subject are so interesting and clear, that we are disposed to make, in conclusion, a liberal extract from his Disquisition.

"The scale of intellect and its development, we have reason to believe, correspond accurately to the mode of existence, which every creature, for wise and benevolent purposes, is destined to pass through. The all-wise Creator is not partial that he should limit the existence and future improvements of one race of beings, and extend them to another. Man by nature has no stronger claim in equity to future existence and endless improvement than any other race of sentient beings. All are equally indebted to the benevolence of God for conscious existence. One order of beings may be capable of enjoying a greater quantum of happiness than another; but all may be equally satisfied with their state and condition, and be equally filled with enjoyment and felicity; for a small vessel may be equally as full and equally as durable as

a large one, and if made of the same elastic materials, may continue to expand in the same proportion that a large one does. If it be the design of God ultimately to make his creatures completely happy, that object may as well be attained by the future improvement of the lower orders of being, as it can by that of the higher, especially if the present disparity of intellect be occasioned by the diversity of material organization, which in a future state may be dispensed with, and the lower grades of being thereby elevated to a more exalted rank in creation. Why then should he not be equally interested in extending their existence beyond the present life? Is space limited, that there is no room for the future existence of any beings inferior to man? Is the power or wisdom of God restricted that he cannot continue in existence the beings his goodness induced him to create? Have the blessing of a short and precarious existence, bestowed on the lower orders of being, so exhausted the infinite goodness of God, that he has no wish to extend to them the blessings of life in a future and more perfect state? Shall the beauty, order, and harmony existing among the various ranks and grades of being, be perfect here, and imperfect hereafter? Shall by far the greater portion of animated being, who inhabit this lower world, be struck out of existence, and an eternal blank be left in the realms above? The single fact that many human beings are losers by their existence here, being doomed by events, they could not control, to endure more misery than they enjoy happiness, is, to my mind, the strongest moral argument for the future existence of man. Many of the lower orders of being are equally doomed to be losers by their existence in the present state. And shall infinite justice and mercy grant to man a future state of existence, in which he may be compensated for unmerited sufferings, and refuse it to other beings of inferior grade? The principles of justice and mercy never vary, and God will bestow them, without partiality, upon all his creatures of every grade. "Shall not the Judge of all the earth do right?" God, being infinitely happy and glorious in his own eternal existence, could have no need of any created beings to add to his glory and felicity. The only motive, therefore, which can be rationally assigned for his creating any being whatever, is a benevolent wish and design to make it happy. No other motive could influence an all-wise, good, and perfectly happy being. Will he not execute his designs and carry into effect his own wise and benevolent purposes? His benevolent designs, it has been said, will be frustrated by the voluntary abuse of the powers and faculties he has bestowed on some of his creatures. That many moral agents, by abusing their liberty, will make themselves unhappy in a greater or less degree, so long as they are vicious and continue to violate the laws of God, impressed upon their minds, is readily granted; but that being should, on the whole, be a loser by his existence and ultimately unhappy, is totally inconsistent with the goodness and perfections of Deity. The all-wise Creator, who formed the universe and its innumerable host, did not act at random in creating any being. He who bestows powers and faculties on all his creatures by weight and measure, must know the full extent of their operation, and every possible consequence resulting from them. To deny that God, before he created any particular being could and must know, if he should create it, what use it would make of its powers and faculties, is to affirm, in unequivocal language, that he is not omniscient, and does not possess so perfect a knowledge of his own works, as a skilful mechanic does of a machine he has constructed. "He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know?" Is it reasonable to suppose that God, if actuated by wisdom and goodness would create any being whatever, that he knew at the time of creating it, would even by its own voluntary act, be finally miserable and a loser by its existence? This would be wholly inconsistent with the only motive, which can reasonably be assigned for the creation of any being. Certainly no benevolent man, were it in his power, would be the deliberate author of such a deed. Shall we then suppose that God, who possesses infinite benevolence, would thus act? We cannot without impeaching his goodness, entertain the thought. It is unreasonable to suppose that a wise and benevolent being would awaken, or excite to action, any powers or faculties in his creatures, which he could not so far influence, direct, and control, as to make ultimately subservient to their happiness, the great object had in view in forming them. There is no rational being that would not be grateful to the Creator for thus exercising his beneficent power. "Hitherto shalt thou come, but no farther," is the mandate of God, enjoined not only upon the sea, but upon all the works of his hands."

"That evils exist, is not denied; but I shall attempt to prove that none exist, but such as may be perfectly consistent with the

infinite goodness and perfections of God; for the more we know of his works the more conspicuous do his wisdom and goodness appear. The earth, in consequence of the variety of its elements, soils, and climates, and seasons, can support a much greater number of diversified beings, who may be capable hereafter of enjoying complete happiness, than it could if all were of one kind or species. Therefore the disparity of rank and condition among the numerous beings who inhabit this globe, is not a valid objection to the wisdom and goodness of God; but an argument in support of them; for the increased multiplication of being, is a prerequisite to an increased communion of happiness. But why, it has been asked, were fishes, beasts and birds of prey, and numerous insects necessitated by their natures to destroy life, and feed on misery? And why was the world peopled by so short lived races of beings, who suffer more or less in coming into the world, and in going out of it? As a general answer to these questions, it has been said, that every species of being, collectively taken, enjoy more pleasure in this life than they endure pain. This answer, if man and other sentient beings do not exist in a future state, is the best that can be given; but it does not to my mind, sufficiently vindicate the goodness and perfections of God; for it is unquestionably true that many human beings and other innocent animals, are losers by their existence here. A tyrant may make the great mass of his subjects happy, and yet be guilty of great cruelty and injustice to individuals. The true and only satisfactory answer, that can be given is, that all sentient beings as already proved, will exist hereafter and the increase and multiplication of them, produced by the operation of the system actually adopted, are infinitely greater than could have been effected by any other scheme, of which we have any conception; and consequently the happiness which may ultimately result from seemingly cruel order of things, may be in the same proportion greater than could have been produced in any other way."

"The pain every creature feels in approaching too near a fire, is kindly intended to warn him of his danger. The anguish and remorse, which, by the immutable laws of God, every moral agent, guilty of their violation, except it be repented of, is doomed, sooner or later, to feel, is with equal benignity designed to reform the offender, and thereby qualify him to enjoy the endless felicity he was formed to participate. Death, the king of terrors, grants a safe passport to the regions of immortality. And the brevity of life, which is common to man and all other animals, by making room for the rapid succession and multiplication of animated beings, instead of being an objection to divine wisdom and goodness, may be adduced as a strong argument in support of them. If we consider this earth as only the seedbed and nursery of immortal beings, initiated here into conscious existence, and prepared by pruning and suffering, for transplantation into another and better world, the present system of divine economy is admirably well adapted to so magnificent and benevolent a purpose. Nothing can be better fitted to exercise and improve the mental faculties of earthly beings than the constant efforts they are induced to make to avoid impending evil, and to secure and increase the good they enjoy.—Every created being, when it first comes out of the hands of its maker, is as perfect as he designed it should be at that period of its existence; but no creature is made perfect, even of its kind, without being taught by experience what evils are to be avoided, and what good its nature requires. Man, in infancy, though perfectly innocent, must, before he can acquire the perfections of an adult, have his powers and faculties developed, disciplined, and improved by experience, which in the result, will most effectually teach him the road to happiness. The creation of any being cannot properly be considered as finished till it is made perfect in its nature, by passing through such changes and vicissitudes, as were designed by the wise and beneficent Creator to produce that effect. The first rudiments of being only, are immediately formed by God, who then leaves it to time and circumstances, and the operation of wise and salutary laws to complete the work in the best and most effectual manner. To purify, enlighten, and perfect the minds of created beings, it seems necessary, in the first stages of their existence, that they should pass the ordeal of suffering, which, pursuant to the wise and liberal constitution of Heaven, will impart to their future and unceasing enjoyments, such additional zest, as will more than compensate them for all temporary evils they may have endured. Where then is absolute evil? By admitting the future and ultimately happy existence of all sentient beings, it is banished, at once, from the universe: And none will be found to exist, except what is relative to a wise and benevolent end, and will in the result, produce a balance of happiness to every created being, which will infinitely outweigh all the misery of which it was the incidental cause."



## THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDNER, FRIDAY, JULY 23.

"EVANGELICALS." The attempt, by the orthodox and a few other Unitarian sects, to appropriate to themselves exclusively, the use of the word, "evangelical," as a term, properly expressive of the character of their system, in opposition to liberal Christianity, is an instance of one of the most flagrant and unwarrantable assumptions, that we know of in the history of sectarian impertinence. The orthodox, particularly, do really appear to be serious in calling themselves *evangelical*! At least, they seem determined that this word, by the public at large, shall be soberly understood as designating their views as opposed to more rational and consoling sentiments of religion. Hence we hear the Committee of the Trinitarian Society in Castine, in their correspondence with the Unitarian Society in that place, saying to the latter:—"In order that there may be no misapprehension on the subject, the Committee feel bound to state that Mr. Crosby's [a Calvinistic congregational preacher] religious principles are *evangelical*." Hence too we are told by the Calvinistic paper in New-York, that a motion to pass a vote of thanks to the Lord "was seconded by Rev. B. Tappan of the *evangelical* congregational church, Augusta, Maine." Now if there is any meaning in words, if the application of them to any given subject should comport with that meaning, even the most limited capacity can see, that the appropriation of *evangelical* to orthodox doctrines, is as absurd as it would be to say, white blackness, or cold heat. The English word, *evangelical*, comes from the Greek noun, *Evangelion*, compounded of *eu*, bene, and *angelia*, nuncium, signifying, *good news or joyful intelligence*. As in the Greek and Latin, so in the Hebrew, the word in the Old Testament Scriptures, translated in the Septuagint *evangelion*, is *besharah*, which in that language, signified *good news*. That system of religion, then, which proclaims the *best news* to mankind, must, with the most truth and propriety, be called *evangelical*,—because it maintains the most "good news." Now who will say,—is there any one who would assert,—that the orthodox system of doctrines is properly *evangelical*? i.e. that it proclaims the best news to mankind, of any other system of religious faith? The idea is absurd. Look at their system. What is it? Why, it contends, and that constantly and openly, that God has, from the beginning of the world, determined to make a large part of his dependant creatures as miserable as he can make them to all eternity! In the name of common sense, is this "good news"? Is this "*evangelical*?" A man who will call such a doctrine, *evangelical*, should go to school where he could learn the meaning of words, or where he might be taught the importance of keeping truth on his side in religion as well as any where else.

If there is any one system of religious belief, that more properly than any other, has a right to the name of *evangelical*, it is certainly that, which, instead of proclaiming the *bad news*—the *anti-evangelical news*—of the eternal suffering of mankind, asserts the final holiness and happiness of all men. Is not such an assurance—supported too as it is by the whole Bible—good news? Is it not the best news that could be proclaimed from Heaven to men? No one of common discernment, can fail to see, that such a doctrine, infinitely more than the other, has the most righteous claim to being considered *evangelical*. Let us then hear no more of the *evangelical* doctrine, of *orthodoxy*—the *good news* of endless misery! Such language is a very solecism in terms.

PROPOSED UNION OF SOCIETIES IN CASTINE. A friend in Castine has sent us a pamphlet, just published, containing the "Correspondence between the Committee of the Trinitarian Society and the Committee of the First Society in Castine, on the subject of a union of said Societies," &c. This Correspondence is interesting and instructive, so far as it furnishes a new evidence of the impracticability of producing a sincere and catholic union of Calvinists with liberal Christians. We have, however, had so many evidences of this general truth, that we some marvel that the good people of Castine should have seriously expected an union of the Calvinistic and Unitarian societies in that town. Our observation is limited; but we never knew an instance where the orthodox were willing to unite with liberal Christians, on any other terms than such as would demand the rights and privileges they never would yield themselves, and the permitting them to have the complete ascendancy and control of the body united.

It appears from this Correspondence and the remarks accompanying it, that in the former part of the year 1820, Thomas Adams, Thomas E. Hale and Bradford Harlow, members of the First Society, (which is Unitarian), under the pastoral care of the Rev. William Mason, applied to our friend, Rev.

Jonathan Fisher, of Blue-hill, for admission as members of his (orthodox) church, and were admitted. This was done without any notice to Mr. Mason, either from the individuals or Mr. Fisher. In July, of the same year, an *ex parte* Council was called by those persons, to which body a request was made, that they, with some others, might be formed into a new church in Castine. The reasons they gave for this request were, that, in their opinion, Mr. Mason's church was "not a church of Christ;" that they did not believe Mr. Mason to be "a Gospel minister;" and that his church "countenanced unscriptural sentiments,"—being, in short, Unitarian,—a sufficient proof, no doubt, to support these opinions concerning Mr. M. and his church. The Council accordingly adjudged Mr. Mason to be no Christian, and organized the applicants into a new church within his Parish. Not long since, this church procured a preacher by the name of Crosby, under such circumstances as created a probability that he would be settled over it as Pastor.

In this state of things—seeing that a permanent division was about to be created in Castine—the good people of that place regretted the consequences and expressed a desire that something should be done to promote re-union, that they might all meet again in the same Temple of praise, and there, with their families, unite in the worship of the common Father of all. Such a desire was natural in all well wishers to the peace and repose of the beautiful and almost insulated village of Castine. Under the influence of this general sentiment, the Trinitarian Society, by its Committee, made a proposition in writing to Mr. Mason's Society: That the two societies should unite in one and occupy Mr. Mason's meeting-house, (the Trinitarian Society have no house of worship,) that the society thus united, (Mr. Mason's being much the most wealthy and the largest,) should settle Mr. Crosby as a colleague with Mr. Mason, who is far advanced in life;—that Mr. M. and Mr. C. should officiate alternately;—that the churches should remain distinct, Mr. Mason to continue Pastor of his present church and Mr. Crosby of his.

Here were propositions that one would suppose might stretch the liberality of any one to comply with them. The Calvinistic society, it is true, would make one sacrifice on their part; they would not hear their own preacher so much by one sermon on the Sabbath as they otherwise would; but for this affliction they would have the satisfaction of stopping Mr. Mason's mouth one half of the time, and of obliging the Unitarian part of the congregation to hear Mr. Crosby the other half. In addition to these advantages, the Trinitarian Society, if their own proposals were complied with, would be introduced to the possession of a large and convenient meeting-house,—saving them the expense of building one,—their minister would be principally supported by the Unitarians, as their taxes would amount to more than half the salaries of both pastors; and, considering the advanced age of the venerable Mr. Mason, and the youth of Mr. Crosby, there existed every probability, according to the course of nature, that it might not be long before their minister would be the sole pastor of the whole society, Unitarians as well as orthodox. A person must be pretty avaricious to propose such terms as a condition of union, and calculate very strongly on the liberality of the other party, if he expected a ready compliance with them.

Mr. Mason's Society, however, were more anxious for a union, than for any mere sectarian gains. Sacrifices on their part, existed at all points, according to such terms, and all they had to compensate for the making of them, would be, the satisfaction of seeing the now divided villagers united in the same house of worship. Valuing this consideration more highly than any thing else, they quite unanimously acceded to the proposition,—disagreeing only to that part of the terms, which proposed that the two churches should remain distinct, and not partake with each other. This was indeed a most novel proposition, and one which instead of promoting their great object,—union,—would lay the foundation in the outset of an impassable wall of partition between the members of the same society, and between the pastoral intercourse of the two ministers. They felt bound to reject such an obnoxious proposition; but offered, in order to render it less objectionable, to alter the creed of the church in such a manner as to be acceptable to the Trinitarians, "providing the language of the sacred scriptures should be adopted." Could the orthodox object to this? Were they unwilling to subscribe to a creed expressed in the language of the Bible? and were they also unwilling to fellowship others who believed in the same creed? It seems they were; for, though the difficulty was now reduced to nothing but the question whether the two churches should unite in a *scriptural* creed, they rejected the offer, and adhered to their original proposition. Rather than have

the two churches united with the societies and the settlement of the ministers, they chose to forego all the advantages which were to be derived from the ready compliance of Mr. Mason's society with the terms they proposed, and abandoned the thought of uniting at all. They have since settled Mr. Crosby, who has been ordained. Very well. The public will judge which society manifested the most Christian magnanimity, and time will show which will prosper the most. If Mr. Mason's society could consent to be deprived of the services of their venerable pastor one half of the time,—to settle Mr. Crosby for the other half, (if, after preaching as a candidate, they should be satisfied with his talents,)—to pay the salaries of both, with the assistance of the comparatively small society of Trinitarians,—to provide them with a meeting-house and to make such alterations as might be desired in the creed, provided it was expressed in scripture language, and to receive the other church to their communion,—if they did this, they have certainly evinced an absorbing desire for a re-union, greatly, as it appears to us, beyond that manifested by the other party—a desire, which, with the latter, looks, to say the least, as if it consisted too much in wishing to profit, as a society, from the strength and liberality of the Unitarians.

As for the idea of ever promoting a cordial union between orthodox and liberal Christians, we look upon it as entirely idle. The former, as far as we are acquainted, never will be satisfied with anything short of the *bona fide* surrender of the latter to their views and interests. Union is a good thing when it can be cordial; but the God of nature never designed a union of the *Antipodes*.

KENRICK'S EXPOSITION. We have received a few copies of the first volume of this work, which, on perusal, we think entitled to the favorable consideration of liberal Christians. The views of the expositor upon some texts, it is true, may not be acceptable to every reader—indeed where is there an author to all of whose ideas every one will fully subscribe? Liberal Christians have long been in want of an exposition of the sacred pages more in accordance with the ancient simplicity and purity of the Christian religion than the commentaries of Calvinistic divines, which are plenty enough every where. We know of no work that has been published that comes nearer to meeting that want than does Kenrick's Exposition. Kenrick was a learned English divine of the Unitarian denomination. In early life, he renounced the doctrine of endless misery; but not feeling himself at liberty to embrace universalism, his mind rested for a time on the doctrine of annihilation. The first volume of his Exposition discovers, still, somewhat of a leaning to that unphilosophical sentiment; but subsequently his mind was enlarged, his faith increased, and he embraced a belief in the final happiness of all rational beings. In the volume before us we find direct and incontrovertible argument against the notion of endless punishment. We should be pleased to extract here his views of some of the texts in Matthew which the orthodox generally consider their strongest proofs in favor of eternal torments, but have not room so to do. Our clerical and other friends would do well to obtain the work. It would, no doubt, be useful to them. The price for the three volumes, two of which are yet to be published, is unusually moderate for a work of the size and merits of this;—it is but five dollars, payable on the reception of the first volume. To those who are not subscribers, or do not purchase before all the volumes are published, the price will be six dollars and fifty cents. It is very beautifully printed in a large octavo form, and the volume before us contains 435 pages. The other volumes will probably be as large. Subscriptions for the work will be received by the Editor in Augusta or at the Bookstore of our publisher under this office.

REASON. We have, if we mistake not, heard our Methodist as well as our Calvinistic brethren declaim against the use of reason in matters of religion. To such we recommend the following observations of Dr. ADAM CLARKE. We quote from his concluding remarks at the end of his commentaries on the New-Testament.

"THE SACRED WRITINGS are a system of pure, unsophisticated reason, proceeding from the immaculate mind of God: in many places, it is true, vastly elevated beyond what the reason of man could have devised or found out; but in no case contrary to human reason. They are addressed not to the passions, but to the reason, of man; every command is urged with reasons of obedience; and every promise and threatening founded on the most evident reason and propriety. The whole, therefore, are to be *rationaly understood and rationally interpreted*. He who would discharge reason from this, its noble province, is a friend in his heart to the anti-Christian maxim, 'Ignorance is the mother of devotion.' Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter: while the Spirit of God, which gave the revelation, improves and exalts the reason, and gives energy and effect to faith.

"We have gone too far when we have said, 'such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation.' I know no such doctrine in the Bible. The doctrines of this book are doctrines of eternal reason: and they are revealed because they are such. Human reason could not have found them out; but when revealed, reason can both *apprehend and comprehend* them. \* \* \* \* \* Some men, it is true, cannot reason: and therefore they declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, *Mother Church* might soon re-assume her ascendancy, and 'feed us with Latin masses and wafer gods.'"

"No man either can or should believe a doctrine that *contradicts* reason." We should like to inquire if the doctrines of the trinity, of the infinite punishment of mankind for their finite offences, (and this too by their Maker and Father,)—doctrines to which Dr. Clarke himself subscribes,—do not in fact "contradict reason"? or can reason "both apprehend and comprehend" them? We think the candid of every sect must answer in the negative. According then to Dr. Clarke himself, "no man should believe" either of those doctrines.

MR. KNOWLES' ADDRESS. Remarking on the Address delivered on the 4th inst. by Rev. J. D. Knowles, a Baptist minister in Boston, the editor of the Providence Literary Cadet says:—

"We have perused with regret and mortification the address delivered in Boston, on the 4th of July, by the Rev. JAMES D. KNOWLES. The sentiments which Mr. Knowles expressed are but a second edition of those of Dr. Ely."

The Union of Churches (says Mr. Knowles) will hereafter regulate political power, in this and as in every other country. The time is coming when our "offices will be peace and our exalters righteousness." It will then be considered almost as erroneous an inconsistency to allow an irreligious [we presume any other than an orthodox] man to exercise the functions of magistracy or legislation among Christian people, as to suffer him to ascend the sacred desk." [i. e. no man but such as is prepared to become an orthodox preacher, will be allowed to hold any civil office.]

Such doctrine needs no comment. We hope those who have heretofore advocated religious celebrations will pause and reflect what they will lead to."

A VOICE FROM THE MARGIN OF THE GRAVE. The venerable NATHANIEL EMMONS, D.D. of Franklin, Mass. with whose fame our readers are acquainted as having been the principal leader of the orthodox party in New-England, has openly and plainly declared against Drs. Beecher, Griffin, and the other orthodox clergy of that stamp, accusing them of "intrigue, duplicity and artful management," and declaring it as his belief, that, "unless they are soon arrested in their course, an ecclesiastical hierarchy will be established in this country, as oppressive and dangerous in its effects as was ever exerted by the Pope of Rome." The obtaining of religious funds by those orthodox people, he considers as the certain steps to the consummation of their ambitious and unholy designs. We hope that the public will now believe there is something in the statement that the active leaders of the orthodox party are determined on obtaining the civil rule in connexion with their ecclesiastical authority. Many will believe Dr. EMMONS when they would not believe persons of another faith.

NEW SOCIETY. We understand that a Society of Universalists was organized in Dresden, Me. last month, and that the following gentlemen were chosen the officers for the current year: viz. Z. PERKINS, Clerk; J. JOHNSON, Treas. and Col.; Col. A. J. LITGOW, THOMAS JOHNSON, Esq. and JAMES GARNETT, Standing Com. The brethren in Dresden are numerous, wealthy and highly respectable, and we shall rejoice to see them actively engaged in promoting the prosperity of the cause of truth. Considering the prospect which the existing state of things there holds out, we hope and trust they will not permit so favorable an opportunity to pass unimproved.

REV. THOMAS F. KING, of Hudson, N. Y. has accepted an invitation to settle over the First Universalist Church and Society in Portsmouth, N. H.

FIRST DIVISIONAL ASSOCIATION. The first meeting of the Universalist Association, for the counties of York, Cumberland and Oxford, will be held in TURNER on Saturday and Sunday, the 23d and 24th of August next, four weeks from tomorrow. The Association will consist of the ministers belonging to the Maine Convention of Universalists, and of three delegates from each of the Societies, in fellowship with the Convention in the Counties before named with the exception of Brunswick. Within that territory there are, we believe, societies in the following towns, viz:—Saco and Biddeford, Portland, Freeport, Minot, New-Gloucester, Poland, Bethel, Buckfield, Canton, Fryeburg, Livermore, Norway and Paris, and Turner. We believe there are also one or two other towns in which the friends of truth in that section are about organizing into Society. Business of much importance will come before this Association; and though it is not long since delegates from most of the above Societies appeared in Lewiston, we do hope that every Society named above, and such as may be organized before, will not neglect to choose three delegates, who will not fail to be present at the Association. We have resolved to "awake out of sleep." The Convention in Lewiston, with a view to adopt measures for the success of the cause of truth in Maine, has distrusted the state so as to make four minor Associations. These must all be organized this Fall, a Consti-

tution for each is to be adopted and much other business will have to be attended to. We must take hold of this thing with spirit, with zeal and resolution. Our ministering brethren, generally, it is expected will attend. Societies must be represented. We predict that each of these minor Associations will be as interesting and as serviceable as the Maine Convention.

The Societies, within the limits above described, we hope will attend to this thing. It is even now time they began to make arrangements for the election of delegates. We hope no society will fail to have three representatives to the Association. It may be well to choose more than three, so that if it should happen, that any of the three first elected cannot attend, their places may be supplied by the supernumeraries.

Brethren! Let us take hold of this thing earnestly. Let us go up to the help of the Lord against the mighty. The Association will, undoubtedly be a season of joy to those who attend it, and the means of doing good in the sacred cause of truth and righteousness.

## ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

Brunswick, June 29, 1825.

BR. DREW.—Before I removed from the West to the East, I was requested to send a discourse or two, to be published in the Gospel Preacher. The following were prepared for that purpose. They were written with reference to a sermon published by the Rev. Mr. Cleaveland, of Salem, on the Trinity and Divinity of Christ. Should you judge them to be of use to the public, in this region, or worthy of a place in your paper, you will please to insert them in such portions, from time to time, as you shall think best.

Yours, affectionately, S. S.

## SERMON.

BY REV. SETH STETSON.

"The true worshippers shall worship the Father in spirit and truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him, must worship him in spirit and truth."—John, iv. 23, 24.

Such is the instruction of Jesus respecting the object and manner of true worship. Jesus observed to the woman of Samaria, "ye worship ye know not what: we know what we worship, for salvation is of the Jews." He then names the true God, calling him Father, and states the manner in which he should be worshipped. The object of worship is not the Father, Son, and Holy Spirit, as some teach, but the Father only. So Jesus taught, and so he precepted. Jesus worshipped God as his Father; but we have no account of his worshipping any other persons, called the Son and Holy Spirit.

Who can guide us in the right way, so well as Jesus Christ, by his spirit and truth? What language can be safe for us to follow, as the words of a teacher whom we know came from God? Jesus is that teacher, and the Bible contains his words. Let us search the scriptures, upon this important subject.

There are doctrines which are represented to be "the foundation of our hopes as immortal beings," which are not once named in the Bible, viz:—the *Trinity* and the *Divinity of Christ*. These are not Bible words. Sometimes people are warned against having "concord either in their faith or worship," with those who do not adopt these unscriptural expressions. But ought we not to follow the words of Jesus Christ, rather than the words of uninspired men? If the original scriptures, contained such words or ideas, would not the translators have inserted them in the English Bible? Must we now go to the creeds of men to learn doctrines?

I will not deny anything said in the Bible, of the Father, the Son, or the Holy Spirit. And I know of no one who does not believe all that is written respecting these names, persons, or whatever else you may please to call them, who professes to be a Christian. But there are many who do not believe in the unscriptural terms and doctrines of men's inventions, however long they may have been respected.

All Christians profess to believe in one God only, as the living and true God.—They all believe that this one God is a Saviour, Sanctifier, Comforter, and Guide.

Some teachers intimate that those who do not adopt their sentiments and language, "are, or may be in fatal error." Yea, they are people that have "no everlasting Father and Friend, no infinite Saviour, no Almighty Sanctifier to accomplish their salvation, nor to engage to make them completely and forever blessed."

But is not the one infinite God the Father equal to this work? All Christians acknowledge but one God; and he does all that mankind need for their salvation.—Whether the one God be three persons, or profess three personal distinctions, or perform three particular works, still he is but one infinite God. What Christian ever denied, or disbelieved, that the one God the Father was able to accomplish the work of man's salvation?

The language of the Bible on this point, is such as no one can mistake. "Hear, O Israel, the Lord our God is one Lord."

I understand this one Lord our God, to be one person, as one man; or one intelligent being, who is able to understand, to will, and to act of himself; infinite in wisdom, power and goodness. And I wisdom, power and goodness. And I prove it in the same way, others prove *personal distinction*. And I will make use of the same texts. The personal pro-



nouns *I, thou, and he* are applied, by those called Trinitarians, to the Father, Son, and Holy Spirit. But personal pronouns are applied, in the Bible, to the one God, likewise. As a specimen, consider the following: "I am," "Even thou," "I the Lord," "do not I fill heaven," &c. "I am the almighty God," "I change not."—These texts the orthodox apply to the one Jehovah, the Most High, the only true God, the Great, the Mighty God, the Lord of Hosts." And do not these personal pronouns represent God as one person, as one being? And can he be three persons at the same time?

Other texts are often brought to show that God is one, and but one. But they all prove that he is but one person, if the use of the personal pronouns prove any thing.

"I am the Lord that maketh all things, that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself. I, even I am he, and there is no God without me. I am God and there is none like me. I am the Lord and that is my name. Thou shalt have no other Gods before me." In all these passages, the personal pronouns, *I, myself, he, me, my*, are applied to the one God. Now can it be consistent with the Bible, to speak of God as one person, and yet as three persons?

One person named Father, all admit, is God. He is able to understand, to will, and to act for himself. Does not the unity or oneness of God, consist in a single consciousness? Some people intimate that no human intellect has, or can, tell in what divine unity consists. But we are informed that God created man in his own image and likeness. If we can tell in what human unity consists, why cannot we tell, as well, in what Divine unity consists? One man is one person, or one intelligent being; for he has one will, one consciousness, one thinking faculty. He is able to understand, to will, and to act of himself. So I conceive it is with the one God. One man is finite in all his attributes. God is infinite.

Trinitarians do not admit that there are three infinite Gods: nor that one infinite God acts in three offices, and so take three names, as descriptive of three offices. The former contains more, the latter contains less than what is implied in the doctrine of the Trinity. So saith a late writer.

One person can no more be three persons, than one God can be three Gods.—If one of these statements is absurd, the other is equally so. Trinitarians must admit this. Hence they resort to incomprehensible mystery, and leave the subject completely in the dark. They neither tell us whether the mystery lies in the one God, or in the three persons, or in both. Personal pronouns are mentioned by them, to teach us, that a foundation is laid in the divine nature for their application. But pronouns are not mentioned to show that God is but one person: which is equally evident from the scriptures, as quoted above. According to the Trinitarian, God is one person, and three persons, if I can understand their language.

But we must attend to scripture facts, whether we can understand what is meant by one God, and three persons, or not.—So saith the orthodox. So say I. [To be concluded in our next.]

#### FOR THE CHRISTIAN INTELLIGENCER.

#### TEMPERANCE.

MR. DREW.—It is to me, and I doubt not it is to you also, a subject of great satisfaction to remark the general prevalence of a lofty and salutary tone of public sentiment in relation to the intemperate use of ardent spirits. I am convinced, that the best, if not the only way, effectually to resist the ravages of this beastly vice, is to produce such a feeling in the community in regard to the practice of drinking spirituous liquors, as shall render it unfashionable and in fact disgraceful for one man to offer, or for another to receive, the intoxicating draught on occasions of social meetings. The reformation which has taken place within the last year or two, on this subject, is highly gratifying and promises still to do much, very much good throughout our country. I trust it will not be long before it cannot in truth be said that "the United States is a nation of drunkards!" Within my limited observation, the use of rum, gin, brandy, &c., has greatly decreased, and is still rapidly decreasing. In Maine, there is not, probably, half the quantity of ardent spirits used now that there was two years ago when our population was not so great as it is at present. Is not this encouraging? Complaints may be made, I know, by those who complain of our new national tariff, that the non-consumption of W. I. and N. E. spirits, at home, will reduce our trade, and rum and molasses with the West India Islands. Lumbermen may complain that there will not be so much lumber sold in these islands as formerly; distillers may also grumble, that N. E. Rum is becoming less saleable, and merchants too may complain of the reduction of their business in this respect. But, so diverse are the opinions of mankind, I rejoice in that very thing of which they complain. I rejoice for the promised moral health of our State; I rejoice at the prospect of more general and profitable industry among our fellow-citizens. Let the rum trade, and that which feeds it—the lumber business—depreciate. Our State will not be the poorer, it will be a great gainer. Our people will be more temperate; we shall preserve the forests that before long will be of vast consequence and of almost vital

importance to us, and labor, now expended in the lumbering business, will be turned to agriculture, and the State cannot fail to become rich and independent by the improvement of the farming interests. You may say my ideas are somewhat singular. Very well, call them what you please: I think they are entitled to consideration.

#### A FRIEND TO TEMPERANCE.

#### THE CHRONICLE.

"AND CATCH THE MANNERS LIVING AS THEY RISE." GARDINER, FRIDAY, JULY 25, 1828.

A meeting of the "friends of the Administration" from the several towns in Kennebec County and Congressional District, is notified to be held in the Court-house in Augusta on the 11th of August next, for the purpose of nominating Senators for this County to the next Legislature of this State, and a Representative to Congress. Each town is requested to send double the number of delegates to the convention which it was entitled to in the convention that framed the Constitution of Maine.

We understand that Hon. Reuel Williams of Augusta, has declined being a candidate for re-election to the Senate.

Hon. Albion K. Paris has formally signified his acceptance of the office of Justice of the Supreme Court of this State, and resigned his seat as a Senator in the Congress of the United States.

Hon. Joel Whiting has declined being a candidate for the Senate in Somerset county. The meeting of the Administration Convention in that County for nominating a Senator, &c., is postponed to the 15th of August.

MR. PICKERING'S ORATION. A friend in Providence has sent us a copy of the Oration delivered on the 4th inst. by Rev. DAVID PICKERING, Pastor of the Universalist church in Providence, before the citizens of that town, the Executive of the State and other distinguished public functionaries.—Mr. P. in this oration, endeavors to preach down what Dr. Ely preached up on the last 4th of July, viz:—"a Christian party in politics." Dr. E. then declared for Gen. Jackson; Mr. P. in his oration, declares for Mr. Adams. We regret to see candidates for public office supported or opposed on sectarian grounds. The subject of Br. P.'s oration seems to have produced some excitement in Rhode Island. The newspapers, however, for the most part, speak favorably of the oration,—none approve of Ely's plan.

"AWFUL WARNING." The Presbyterian Meeting-house in Trenton, N. J. was struck by lightning and essentially injured on Monday of last week.

A number of new and most aggravated piracies have been lately committed near Cuba.

There are few persons who need a greater indulgence from the public than editors; and there are none, perhaps, who receive so little as they. Do they write or extract a good article? It is received as being justly due the reader, and while the value of the piece is acknowledged, the editor is forgotten and unthanked. Do they publish something which is deemed by others objectionable? They are scoundrels at once, and must be punished by a withdrawal of patronage. May an editor be independent? Oh, yes, says one,—"the freedom and independence of the press are essential to liberty; but he must be careful not to suffer his independence to utter a sentiment which I do not believe; if he does, his freedom and independence will no longer find a friend in me." It must, inevitably, so happen, that an editor, who has to serve up a weekly dish suited to the opposite tastes and various appetites of his readers, will sometimes, if not frequently, give place to some article, which, however acceptable it may be to a large proportion of his readers, is disliked by others. In turn every subscriber will occasionally find something which if he had the control of the paper, he would not have had inserted. Is it the part of ingenious minds to condemn a man for one error, without giving him credit for a multitude of merits? News-papers have got to be so common, that their value is not justly estimated; nor, it is to be feared, are their editors treated with that lenity and indulgence to which they are entitled from a public professing to be magnanimous and liberal, and which, under circumstances differing from the present they would most probably receive.

Turks and Russians.—The latest accounts from Constantinople, were to the 20th May, at which time the news of the passage of the Pruth, by the Russian army, was known in the city, and had occasioned an extraordinary meeting of the Divan; but no great excitement of the people, although the Standard of the Prophet was hourly expected to be displayed. The Sultan, however, had not been remiss in making preparations to meet the enemy. Of the Russian armies, it is stated, that all the fortresses of Moldavia were in their possession; that the main army were moving rapidly forward; and that the Em-

peror Nicholas, with his royal consort, had arrived at Odessa. Of the Greeks it is affirmed, that the Porte will enter into a negotiation, and that some satisfactory terms may be agreed on. In corroboration of which, a letter from Paris, dated the 11th, states, that Ibrahim Pacha has at length come to a determination to negotiate for the evacuation of the Morea, and that commissioners are appointed to meet him. Hopes are still entertained in France that affairs will yet be settled with the Porte and Russia.—[Me. Inq.]

Unfortunate affair.—In a Vermont paper is given the history, (in a report of the trial) of a rencounter between a Mr. Blake, a school-master, and three of his scholars, Rollin, Marius and Seymour Howard, three brothers, which resulted in the death of the latter, a young man of 17. Mr. Blake was tried for manslaughter, and was defended by some of the ablest counsel of Vermont, among them the Hon. C. P. Van Ness and R. B. Bates, Esq. The Jury, after a long consultation, agreed upon a verdict of acquittal. In our view it was a righteous judgement—and had any other been given it would have been a serious reproach upon the justice and humanity of the jury. These Howard boys were notoriously turbulent and quarrelsome, and as we understand had often before disturbed the district, and perhaps broken up the school, by their open and violent opposition to the master—face to face. On this sad occasion the master had called up one of the above boys to chastise him for some misconduct, when Seymour Howard, the one who was killed, rose in his seat, and forbade the master's punishing his brother. The master several times told him "sit down," to which he replied "he would be d—d if he would," and thereupon he left his seat and made towards the master, who met him with the weapon nearest at hand—a crutch—and struck him a blow on his arm. The scholar scuffled with the master for the possession of the crutch, and was thrown violently on his back in a narrow aisle, at the foot of which he stood, his head in the fall hitting the corner of a desk, which probably was the cause of his death. The master struck another blow at him while on the floor, but hit the desk—more probably, as is shown, than the scholar. Having humbled this lad, and ordered him to his seat, he proceeded to punish the boy first called up, and was again assailed by another brother with an iron poker, which the master having wrested from him, he next seized the crutch and gave the master several blows while correcting the original offender. It would thus seem that the master was attacked, by boys who boasted they would flog him, and that in maintaining proper order in his school and in defending his person from insult and injury he was the unfortunate and unintentional cause of the death of one of them. What different could he have done, or how anticipate a catastrophe so melancholy—and which he himself laments—with the keenest anguish? It was an accident which occurred in the rightful exercise of vested authority—authority too, essential, absolutely essential in a country district school.—N. Y. Nat. Adv.

Shocking Piracy.—A letter from a gentleman at Havana, dated 3d inst. to his correspondent in New-York, says:

"The conversation of the whole city is directed to one topic; it engrosses all our present thoughts, and chills us with horror. Perhaps in atrocity the act is without parallel.—The French Packet, trading from Vera Cruz to Bordeaux, was attacked by Pirates, off the Colorado, about the beginning of May, and every soul on board, amounting to EIGHTY-THREE in all, put to death! They consisted entirely of old Spaniards, who had with them their whole wealth, which is estimated in specie, plate cochineal, indigo, &c. at a million of dollars. After completing the robbery, they scuttled and sunk the packet.—Humanity shudders at this barbarity; but she can yet furnish a better excuse for those who from the business of their early lives, or the force of continued bad example, strike such a blow at society, than the misjudging and bribed government who tolerates in quietness such acts—them so far, that the Captain of the Pirate stood, with the utmost effrontery, near me, a few days since, at the most public resort in the city. The circumstances have been learnt from a fisherman, seized by the pirates to serve as a pilot. He was landed upon an uninhabited key; and from thence taken by one of H. B. M. schooners. He mentions that there were several females and children on board; who, like the crew and males, were inhumanly butchered." N. Y. Daily Advertiser.

The U. S. frigate *Constitution*, commonly called *Old Ironsides*, anchored in Boston harbor on the 4th inst. after a cruise of more than three years. This favorite vessel of our Navy is nearly 31 years old, having been launched in October, 1797; and in that time has done more to establish the character of the navy than any other it could number on its list. It has been uniformly victorious in its repeated engagements with the enemy, and has passed through such a variety of service and perilous adventures as has not fallen to the lot of any other vessel.

The Boston Gazette, after giving a detail of its battles and voyages, says: "we may safely challenge the annals of naval history to name the ship that has done so much to fill the measure of her country's glory." Springfield Republican.

Power of Imagination.—The following case is recorded in an Italian Journal:—"A man was bitten by his own dog, whom he supposed to be mad—the dog disappeared immediately, and the master was seized with all the symptoms of hydrophobia, being unable to swallow any thing for four days. On the 5th, the dog returned home, and as soon as he fawned upon his master in his usual manner, the dreaded malady disappeared."

A young man named Drew, was killed in Brookfield, on Sunday, while bridling a colt. He stepped on the end of the bridle, which formed itself into a knot round his leg, and the colt started off at full speed, tearing his victim to pieces.

A Gibraltar paper of the 12th of May, contains a Proclamation of the Lieut. Governor of Malta, abolishing the privilege of Sanctua-

ry in criminal cases, and declaring that those "wicked and profligate men who have often been tempted to commit murder, robberies, and other atrocious crimes, in the hope of escaping punishment" by refuge in churches and other consecrated places, shall not hereafter avail themselves of such immunity.

We learn says the Baltimore Patriot, that the Hon. James Barbour, recently appointed Minister to the Court of St James, will sail from New-York for London about the first of August next.

A case of crim con was tried lately in London, in which the offender was a clergyman. His conduct was marked by most abominable hypocrisy, having administered the sacrament to the husband the morning before he eloped with the wife.

The gross number of emigrants this year from the United Kingdom, is much below that of last year. The "falling off" arises, we presume, from the Irish preferring the U. States to Canada, for the English and Scotch emigrants about double in number, this year, to what they were last year, while the Irish are about one half fewer.—Montreal pa.

The Emperor of China has prohibited "the fifth used for smoking" from being imported into the celestial empire.

#### KENNEBEC CONVENTION.

The electors of Kennebec Senatorial District, composed of all the towns in the county of Kennebec, together with the towns of Freedom, Unity, Troy and Burnham, in the county of Waldo, are hereby notified that a Convention of Delegates from the several towns in said Senatorial District, will be held at the Court-house in Augusta, on Saturday, the 9th day of August next, at 11 o'clock, A. M. for the purpose of designating a candidate for Governor of the State of Maine, and also three candidates for Senators to represent said District in the Senate of this State, to be supported by the electors at the approaching election. The delegates of Kennebec county will meet at the same place at 2 o'clock, P. M. for the purpose of selecting a candidate for County Treasurer for the county of Kennebec the year ensuing.

Each town will be entitled to be represented by the same number of delegates which it had in the Convention for framing the Constitution of the State, and each town since incorporated and each plantation will be entitled to one delegate.

Signed,  
SAMUEL BUTTERFIELD,  
JOHN PITTS,  
HOLMAN JOHNSON,  
JOHN SMITH,  
GEORGE EVANS.  
County Committee.  
July 22, 1828.

NOTICE. We are requested to say, that Rev. George Bates, of Livermore, is authorized to receive, and give receipts for, the sums due to Rev. R. Streeter on account of the Intelligencer when he published it in Portland. Communications may be addressed to him by mail, directed to "North Livermore, Me."

#### TO CORRESPONDENTS.

"Frankfort" is received. He will receive our cordial thanks for the evidence of his friendship transmitted with his communication. Such friends we cannot forget. "E. H." shall appear in our next. Several other communications are on file.

#### MARRIED.

In Minot, by Rev. Jabez Woodman, Mr. Davis Varier, to Miss Aurelia Downing. In Chester, Hon. Samuel Bell, U. S. Senator to Miss Lucy Smith, late of Amherst. In Montpelier, (Vt.) Col. J. P. Miller, late a gent of the New-York Greek Committee, to Miss Sarah Arms. In N. York, Mr. Jonathan Lawrence, merchant, to Maria, eldest daughter of Samuel Betts, Esq.

#### DIED.

In Corrina, on the 18th inst. Mrs. Harriet Hubbard, consort of John H. Esq. and daughter of Hon. Solomon Bates of Norridgewock. In Lewiston, on the 16th inst. Mrs. Martha Thompson, wife of Col. Joseph T. aged 68. [An obituary of Mrs. T. shall appear in our next.]

In Waterville, Mrs. Huldah Osgood, aged 74 years. In Litchfield, Me. Doct. Francis Shurtleff, aged 32.

In Dresden, on Saturday last, Capt. FRANCIS POLERECZKY, aged 26, son of the celebrated Count Polereczky, who was a Major of the Polish forces in the American Revolution, under the Duke of Lawson, and who is still living at an advanced age in Dresden. Capt. P. sickened on his passage home from the West Indies in the Brig of which he was master, and expired in a few days after his arrival in the bosom of his affectionate and afflicted family. He was greatly esteemed and universally beloved in life, and his early death is deeply lamented by an extensive circle of friends and acquaintances. He was a believer in the salvation of all men. May the God of all consolation bind up the broken hearts of his bereaved and venerable parents, and give to all who share in their afflictions the welcome assurance of a future re-union in a purer and a better world.

In Duxbury, Mass. Hon. GEORGE PATRIDGE, aged 89. Thus has expired one of the best and most distinguished Patriarchs of our country. Mr. Patridge was graduated at Cambridge in 1762, being then 21 years of age. On retiring from the University he took the charge of a grammar school in Woburn, one of whose pupils was Benjamin Thompson, afterwards Count Rumford. After returning to his native town (Duxbury) previous to the Revolution, he took a leading and most active part in measures of resistance to the British Government. Subsequently he was chosen Captain of the company of minute-men in Duxbury. Successively he was representative to the General Court, delegate to the Provincial Congress, member of the Continental Congress,—sheriff of Plymouth County, and for many years after the adoption of the Federal Constitution, representative in the Congress of the United States. Mr. P. was never married.

#### MARINE JOURNAL.

##### PORT OF GARDINER.

##### ARRIVED.

Thursday, July 17, Schrs. Maria, Leach, Manchester; Caravan, Fogg, Bath; Content, Nickerson, Dennis.  
July 19, Brig Comet, Kinsman, Boston; Schrs. Mary, Sargent, Ipswich; Morgianna, Tibbets, Boston; Eliza & Nancy, Weeks, Falmouth.  
July 20, Brig Alexander, Stevens, Boston; Schrs. Thomas, Robinson, Falmouth; Enterprise, Eldrid, do; Commerce, Manning, Salem; Louisa, McKenzie, do; Hammon, Carter, Providence; Polly, Baker, Dennis; Betsey, Perry, Sandwich; Sloops Betsey, Phinney, do; Deborah, Swift, do; Lydia, Perry, do; Liberty, do, do; Delight, Phinney, do; Relief, Philbrook, Ipswich; Elizabeth, Sweet, do; D Wolfe, Baker, Dennis; Polly, Foster, Beverly.  
July 23, Sloop Packet, Tappan, Manchester.

##### SAILD.

Friday, July 18, Schrs. Wm. Barker, King, Boston; Deborah, Borns, do; Cicero, Wicks, Falmouth; Olive-Branch, Blanchard, Providence; Worwontongos, Waite, do; Sloop Rapid, Calef, Portland.  
July 19, Schrs. Palestine, Lancaster, Boston.  
July 20, Schrs. Oaklands, Turbow, Boston; Mind, Weymouth, Salem.  
July 22, Schrs. Polly, Rogers, Dennis; Content, Nickerson, Providence; Caravan, Fogg, do; Sloop Emma & Eliza, Bourne, Falmouth.

#### BOOKS AND STATIONARY.

##### P. SHELDON.

HAS just received at the GARDINER BOOK-STORE, a new supply of Books & Stationary, making his assortment very complete—comprising nearly every thing in that line that is called for in this country, all of which will be sold at the lowest rates.

P. S. has also a great assortment of

##### CUTLERY

##### FANCY ARTICLES,

Particularly Rodgers' Silver Steel, and other fine Penknives, Razors, &c. &c. &c.  
July 23.

MR. CASE'S Sermon on the NEW BIRTH, for sale at this office. July 23.

##### ROOM PAPERS.

P. S. has just received from Boston and the manufacturers, a very large supply of French and American Paper Hangings and Borders, which will be sold at the lowest rates. July 23.

VIOLIN & BASS VIOL STRINGS for sale at the GARDINER BOOK STORE.

##### KENRICK'S EXPOSITION.

THE first volume of "Kenrick's Exposition of the historical writings of the New Testament," is published and received at P. Sheldon's Book-Store. This valuable work will be comprised in 3 large octavo volumes very handsomely printed, and will be furnished to subscribers at the unusually low price of five dollars, payable on the delivery of the first volume. The price to non-subscribers will be considerably enhanced. The second and third volumes will shortly be published, and subscriptions will be received at the Gardiner Book-Store until the work is completed. July 23.

##### NEW BOOKS.

GLAZIER & Co. have for sale Heber's Travels in India, 2 Vols. Sad Tales and Glad Tales by Reginald Reveria. The course of Time, a Poem, by Pollock. Posthumous Papers, facetious and fanciful Whims and Oddities, with 40 original designs. The Legendary for May 1828. The Young Pilgrim, or Alfred Campbell's return to the east, by Mrs. Hoffman. Peter Parley's Tales about Europe. The Omnipotence of the Deity, a Poem, by Montgomery. Heber's Poems. The Route, a Novel, 2 vols. &c. &c. Hallowell, July 20.

KENNEBEC SS. TAKEN on two Executions, July 11th, 1828. It will be sold at public auction at the Store of Jonathan Young, in Pittston, on Saturday the 16th day of August next, at five o'clock in the afternoon.—All the right in equity which David Averill of Pittston, has of redeeming the following described lot of land situated in said Pittston, being part of the original five mile lot No. 16, on the Eastern side of Kennebec river, according to the proprietors plan of said five mile lot, made by William F. Gilman, dated March 25th, 1825, and fronting on said river, being the same lot on which Asa Averill now lives, containing about 43 1/4 acres with the buildings thereon standing; the same being mortgaged to Alfred G. Langow, by JOSEPH YOUNG, Dep'ty Sheriff.

##### CHEMICAL EMBROCATION,

##### OR

##### WHITWELL'S ORIGINAL OPODELDOC.

FOR Bruises, Sprains, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chills, Chapped Hands, Stings of Insects, Vegetable Poisons, or any external injury. Recommended by one of the first Physicians in the United States, whose certificate, as well as those of numerous respectable individuals, accompany each bottle.

##### CAUTION.

It is greatly to be deplored, that as soon as any important improvement or discovery is made in Medicine, the community must be cheated, and the inventor, in a degree, deprived of his just reward, by a host of servile imitators, (instigated by envy and self interest) imposing their spurious compounds on the public, as a substitute for the genuine article, thereby tending to bring such improvements into disrepute, and even after contemplation such instances are so numerous, that it is judged by many that all deviations from the common course are unimportant, unless followed by a train of imitations, counterfeits and impostors. Therefore be sure that you receive Whitwell's Opoodeldoc, or you may be most wretchedly imposed upon. Price 37 1/2 cents.

VOLATILE AROMATIC SNUFF.—For many years celebrated in cases of catarrh, head ache, dizziness, dimness of eye sight, drowsiness, loss of spirits, by pneumonia, nervous weakness, &c.—it is most fragrant and grateful to the smell, being mostly composed of roots and aromatic herbs. It is absolutely necessary for all those who watch with or visit the sick. Price 50 cents and 25 cents. WHITWELL'S BITTERS.—A most efficacious and wonderful cordial medicine, for dyspepsia, jaundice, sickness of the stomach, flatulence, want of appetite, &c. They give a tone to the solids, enrich the blood and invigorate the whole system. No tavern should be without them. Price 12 1/2 cents a paper. JARRIS' Bilious Pills are highly important in all the above complaints, and should in most cases be used with the Bitters. BALSAMIC MIXTURE, or INFIRMARY COUGH DROPS.—one of the best compositions ever used for coughs, colds, asthmas, and all disorders of the breast and lungs. Price 25 cents. Sold at the Boston Infirmary, corner of Milk and Kilby Streets; and by his Agent, J. B. WATSON, Gardiner, (Me.) ly—9

WOOL. Robinson & Page will pay CASH for good Fleece Wool, at No. 6 and 7. Kennebec Row, Hallowell. May 26, 1828. If 23

LIFE OF MURRAY.—Just received and for sale by P. SHELDON, at the Gardiner Book-store, the Life of Rev. John Murray, the first preacher of the doctrine of Universal holiness and happiness, in America, written by himself. Second edition. Price 1 dollar and 25 cents. May 2.



## POETRY.

## ADDRESS TO THE SUPREME BEING.

The following translation, by Dr. Good, of two stanzas of Lorenzo de Medici's address to the Supreme Being, we copy from that author's Book of Nature, vol. ii. p. 182. The translation is worthy the original.—Ed.

Father Supreme! O let me climb  
That sacred seat, and mark sublime  
Th' essential fount of life and love;  
Fount whence each good, each pleasure flows.  
O, to my view thyself disclose!  
The radiant heaven thy presence throws!  
O, lose me in the light above.

Flee, flee, ye mists! let earth depart:  
Raise me, and show me what thou art,  
Great sum and centre of the soul!  
To thee each thought, in silence, tends;  
To thee the saint, in prayer, ascends;  
Thou art the source, the guide, the goal;  
The whole is thine, and thou the whole.

FOR THE INTELLIGENCER AND CHRONICLE.

## THE REDEEMER'S VICTORY.

Christ is risen from the dead,  
Captivity is captive led;  
Ascended is our glorious head,  
To reign in majesty.

What if some are stubborn now?  
"Every knee to him shall bow";  
His mighty arm shall make them know  
His salvation free.

The trumpet, sounding from on high,  
Shall raise us, mortals, to the sky,  
In the twinkling of an eye:  
Changed we all shall be.

Then shall we united raise,  
Our triumphant songs of praise,  
To Him who by his Father's grace,  
Died to make us free.

There no groans shall uttered be;  
There from sin we shall be free;  
There no sorrow shall we see;  
According to his word.

Thanks to God who dwells on high,  
"Thanks to God," let mortals cry,  
"Who giveth us the victory,  
Through Jesus Christ our Lord!"

J. B.

## ORIGINAL COMMUNICATION.

FOR THE CHRISTIAN INTELLIGENCER.

## THOMASTON &amp; BELFAST CIRCUIT, AKA.

Reply to the Rev. Mr. Munger:

Some time since, I saw in "Zion's Herald," a communication signed "Philip Munger," in which he made a direct misrepresentation of Universalism. I noticed his communication in this paper of April 18th, and not wishing to expose Mr. M.'s ignorance in his application of scripture, I passed in silence over the passage he quoted from Ezekiel, and made a fair statement of universalism; i.e. a salvation from sin and misery, observing, that as far as my knowledge extended, I knew of none that had ever renounced it for the doctrine of endless torture; and concluded by expostulating with Mr. M. on his "desiring its everlasting overthrow." He has again appeared in Zion's Herald of June 18th, and still persists in his abuse of universalism by bringing forward an example of murder, (one David D. How,) which he calls "one out of many instances, showing that the tendency of the doctrine is to make people act worse on account of it in time." But because I did not notice his passage as a proof of the bad tendency of universalism, he has in the true spirit of his doctrine, by way of negation, charged me with being a dishonest man. Am I under any obligations to admit his misrepresentations and his irrelevant applications of scripture as correct, and then proceed to argue with him on his own assumed ground? Every honest man (Mr. Munger excepted) would answer, no! To universalism, as it is now embraced, he referred, showing that some converts had abandoned it. It was universalism that he misrepresented in its tendency; to it, he applied a passage of scripture having no such reference, and having reduced it down to a deformed mass to suit himself, he "desired its everlasting overthrow." In view of this, I thought best to state the doctrine as we held it. I did, and then asked Mr. M. how a professed minister of Christ could make such an expression as to "desire the everlasting overthrow" of the salvation of a world from sin and misery? Here he calls me a dishonest man for attributing to him such a statement. Why? Because I stated the doctrine as we held it, and refused to notice it on the misrepresented ground to which he had reduced it.

Though I consider it entirely foreign to the subject to notice his passage, yet, lest he should continue to bring it forward to prove the bad tendency of universalism, I will here give it some attention. Ezek. xiii. 22. "Because with lies ye have made the hearts of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked that he should not return from his wicked way, by promising him life."—God promised Abraham that in his seed (Christ) all the families, kindreds and nations of the earth, should be blessed. Jesus Christ, to whom this promise was confirmed, appeared among men, was crucified, "and rose again for our justification," "whom the Heavens must receive until the times of the restitution of all things spoken of by all the holy Prophets since the world began." Acts iii. 21. This then is the fact to which all the "holy prophets" bore testimony when speaking of the reign of Christ. Now, what were the lies with

which Ezekiel says the false prophets "made the hearts of the righteous sad?"

Were the lies to which he refers, promises of life in Christ, the seed of Abraham? Mr. M. I presume will begin to see the folly of his application of scripture. I call on Mr. M. to prove, that the life which the false prophets promised the people, has any reference to a life of immortality beyond the grave. Now here is a fine chance for Mr. M. to prove himself an "honest man." God commanded Ezekiel to prophecy against Israel, saying,—"A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into the winds, and I will draw out a sword after them." ch. v. 12. See also the remainder of the chapter, together with the whole of the 6th. This was to come upon them as a just punishment for their idolatrous worship, and not for their believing in the promise made to Abraham. Against this truth the false prophets prophesied, saying that such a destruction "was not near." Ezek. xi. 2, 3. They encouraged the people to continue in their heathenish worship, and promised them the continuance of life in opposition to the death which Ezekiel had pointed out. This made "the hearts of the righteous sad," because it would prove in a great measure the temporal destruction of their nation. I should advise Mr. M. to begin at the 5th chap. and read to the end of the 14th. Then he will have the whole of his subject before him. Should he still contend that this passage has reference to an immortal life beyond the grave, will he be so good as to inform us whether the whole Jewish nation (the righteous excepted) were at that time Universalists? And did their wickedness originate from a belief in that doctrine? If so, will he inform us at what period they again embraced Mr. M.'s doctrine; expecting justification by the deeds of the law, and by their own vain traditions? This, certainly, is the doctrine they held when Christ made his appearance. They denounced all Publicans and Sinners, saying—"stand by thyself, I am holier than thou." They could grumble because "others were made equal with them who had borne the heat and burden of the day." They could pray in their families and at the corner of the streets; fast twice a week, wear long disfigured faces; and then go to the temple and boast of it, thanking God that they were not as other men. How came those pious, praying men while believing in the endless misery of a great portion of the human family, and expecting to enter heaven by their works, I say, how came they to crucify the Lord of life and glory? Was it "the natural tendency" of their cruel, unmerciful doctrine, that led them to it? Some how or other, Mr. Munger will have to make it out that they were all universalists, or else admit the bad tendency of the doctrine of endless misery. He doubtless can make it appear that John Calvin, of Geneva, and the Council who condemned to the stake, and burned Servetus, Gentilis, Felix, Rotman, Barnould, Mars, and many others, were universalists. He can show us that those were universalists who beheaded Gruet, and put to death Gentilis, Castallo, Balsec, &c. He can show us likewise that those were universalists who wrote in defence of extermination and persecution, viz. Luther, Bullinger, Capito and Melancthon. Those who composed the Synod of Dort, and banished from their country and even their families many individuals with unrelenting cruelty, were doubtless universalists. Those who killed in Dauphny 256 priests, and 112 monks, were (as Mr. Munger would show us) also universalists. John Rogers, who consented to the burning of Jean Boucher, and who was himself afterwards burned at Smithfield, was another universalist. That doctrine which has been followed down with fire, sword, inquisition, rack and gibbet, was not endless misery, but universalism. Those who hung the harmless Quakers at Boston, were doubtless universalists. All those who have committed suicide, for they had committed the unpardonable sin, were universalists. In fine; all the blood that has been shed upon the earth, from the blood of righteous Abel down to David D. How, Mr. Munger can doubtless prove to us, was the natural tendency of universalism; while the generous doctrine of eternal wretchedness and pain is as harmless as a chicken; a doctrine which has caused its votaries to weep night and day for poor immortal souls, because they were in the hands of a God who might treat them cruelly and unmercifully!

Mr. Munger will please to bear in mind that the "Restitution of all things" was only spoken of by all the holy prophets, and not by the lying prophets. All nations were to be blessed in Christ; and "he that is in Christ is a new creature." But the false prophets (as Mr. M. would have it) promised eternal life to the wicked in their wickedness. This is a new kind of Universalism, that Mr. M. by uniting with the false prophets in misrepresentation, has tried to father upon us. I believe that no man can enjoy divine life and peace here, nor eternal life hereafter while in unbelief and sin. Here is my ground. Let him show if he can that unbelief and sin will be eternal. When he does then my doctrine fails; because I shall ever maintain that sin and misery are inseparable. Or let him call upon me and I will produce a "thus saith the Lord" that "sin shall be finished" and an "end made of

transgression." This is universalism; and it is this that Mr. M. desired might meet with an "everlasting overthrow." All his other quibbles about the bad tendency of the doctrine are irrelevant. He now would have his readers believe that he only meant the overthrow of the bad tendency of universalism, and that he would then make them love God, (not "because he first loved" them) but by holding up a Devil and Hell. But the fact is, he takes for granted, the bad tendency of the doctrine, and on this ground he desires "the everlasting overthrow" of universal holiness and happiness. To prove its bad effects he relates a story about one How, who lived somewhere in New-York—a man who was hung, and who as the story tells us was a Universalist. There is not the least probability that there is any truth in the story. It says that the criminal made his confession on the gallows, stating that he had been led by universalism to "the dreadful act." And then Mr. M. tells us that he has taken the above extract from his confession written by Elder Badger previous to his death. For, so it ends! How could the Elder write what the criminal said on the gallows, previous to his being on the gallows? This contradiction is enough to show there is no truth in the story. This, I presume is of a piece with what Parson Fisher of Bluehill, wrote in behalf of Elliot who was hung in Castine two or three years ago. The parson wrote something intended to pass for poetry; had it printed and already to peddle out on the day of execution. These verses purported to be the language of the criminal himself, addressing the spectators from the gallows, stating that he had come to his end by Universalism. This was decidedly proved to be a falsehood, even by the criminal's own letter written a day or two before his death, in which he requested Rev. Mr. Mason (a congregationalist) to attend his funeral as he "was brought up in that order and always held that way." I would inform Mr. Munger that we do not believe such stories, and shall reject them unless they appear before the public under a higher sanction. There is too much of this kind of stuff circulated by believers in endless misery, by both preachers and people, to receive any credit. There is scarcely a universalist brought to his grave, but that some of these self-righteous ones intrude themselves into the chamber of the dying, and though he died triumphant in the arms of eternal and unbounded love, yet they will go into their desk and tell the congregation how awfully he died, and said that "universalism will do to live by, but not to die by!" And their hearers will go from house to house circulating it; thus, like Hyenas in human form they feed upon the dying and the dead! Scarcely a criminal is hung but what they will say he was a universalist, and that he was brought to the gallows by his doctrine! The reasons for this sectarian imposition are obvious. They are driven from the open field of controversy; they refuse their columns for candid and temperate discussion. From this, Zion's Herald is not exempted. No wonder then that they should resort to such measures as a last subterfuge to support a sinking cause. I will ask Mr. M. one question, and, lest I weary his patience and the patience of readers generally, will close for the present. Why is this an age of greater reform than any preceding age when endless misery was predominant? and why, under the influence of that doctrine was the stake lighted up, racks, tortures and gibbets invented to aid in the cause of Christ? Were it not for the constitution of our beloved country that shields us in the day of danger, I presume Mr. Munger and all other such "real friends to the true interest of man" as above described, would not only desire but effect the "everlasting overthrow" of that doctrine which contends that the living God is the Saviour of all men, especially of those that believe.

E. H.

Union, July 10, 1828.

I shall in my next notice the truth of Mr. Munger's statement about our doctrine being "on the decline," and that some among his "converts were professed Universalists," &c.

E. H.

[If we had time we would look over some of our files and make out a list of persons, believing in endless misery, who have, like Rev. Mr. Savory, whose case was mentioned week before last, Rev. Mr. Weems, &c. &c. been sent to the state's prison for crimes; of those who have been executed on the gallows; of those who have committed suicide and been driven to distraction on account of that sentiment. We may do this on another occasion. It is indeed unpleasant to mention such facts; but when our enemies compel us to appeal to the law of retaliation, it becomes necessary so to do. We do not believe, that in relation to any sect, the immoral conduct of a few individuals proves the bad tendency of the sentiments of the denomination to which they belong; but if our adversaries think it does, they can be furnished with an abundance of such proof of the licentious tendency of their doctrines. To them it must be deemed conclusive and satisfactory. "E. H." will perceive that we have taken the liberty to leave out some parts of the communication he sent us. This we have not done out of any indisposition to publish it entire, but solely on account of a want of room in our columns for the whole article, which was, originally, long.]

## PROSPECTUS OF

## THE MINERVA, AND LADIES' AMULET.

The subscriber, in offering these proposals to the public, is aware that some may say to him, as MALTRUS did, in his treatise on population, to those just born—"the table of the bounties of Providence is full, and there is no room for you." The false principles of the politician have since been fully answered by the situation of these new comers: they are clothed as well, fed as well, and set as quietly at the table of Providence, as those who had been seated long before them. The banquet of literature is not yet so full as to prevent new dishes from being served up.

The MINERVA will be composed of matter on the various subjects of Literature, Morals, Science and the Arts; Biography, Romance, Poetry, Amusement, &c. as may make it auxiliary to the cultivation of the understanding, and the regulation of the heart. It will be devoted to the cause of giving "ardour to virtue and confidence to truth;" to the diffusion of a taste for useful knowledge, literature, and the arts; to the definition and defence of the moral and political "rights of man;" and to the promotion of innocent cheerfulness and rational amusement.

Ambitious of being received and welcomed by every age and class, we shall endeavor to avoid entirely the turbulent field of local politics; leaving it to the numerous and able combatants already at the tournament, to rein the maddened steed, and break the lance;—preferring the more enviable task of sowing flowers in the path of all, on every side; of being found the companion of the Scholar over his lamp; of the Man of Leisure in his retirement; of Age at the fire-side; of Youth in his search for knowledge, and Beauty at her toilet.

For matter to fill his pages, the editor relies partly on making extracts from works, whose merits are established, and from the periodical publications of the day. For original communications, he depends on those gentlemen and ladies, who certainly possess the ability, and he fondly hopes, the inclination, to aid in such a publication; and whose assistance is most respectfully and earnestly solicited.

The editor would think himself presumptuous if he relied solely on his own unassisted judgment for the proper performance of the task he has undertaken; but, with the aid of the literary gentlemen whom he will consult, he is sanguine in the expectation of success.

CHARLES DINGLEY.

## CONDITIONS.

THE MINERVA will be published on the first and third Saturdays in every month. Each number will contain eight quarto pages, of three columns each, and will be printed with new and handsome types, on paper of good quality.

The price to subscribers will be One Dollar and Fifty Cents per annum, payable in advance, or within two months from the reception of the first number.

Those who procure seven subscribers, shall be entitled to a copy gratis, so long as the seven continue their subscription.

The 5th number will appear as soon as a sufficient subscription shall be obtained to defray the expense of publication.

It is requested that the Subscription notices be returned on or before the 30th of July next.

Gardner, Maine, June, 1828.

## NATIONAL READER.

RECENTLY published and for sale by P. SHERDON, Gardiner, the National Reader, a reading book for the higher classes in Schools and Academies, by Rev. J. Pierpont, of Boston, compiler of the highly approved American First Class Book, &c. The National Reader is intended to be in American schools what the English Reader is in the schools of Great Britain, &c. and is extremely well adapted to the purpose for which it is designed, and is highly recommended by the English Reader. The superintending Committee of schools in Gardiner have directed the use of the National Reader in the schools under their care.

Nov. 23.

CHRISTIAN VISITANT.—Bound. During the publication of the Visitant for the last year, the Editor had a number of extra volumes printed at his own expense and responsibility. He has had at the further expense of having them neatly bound, and offers them for sale at the moderate price of 50 cents per volume, half bound with morocco backs and corners gilt, or 62 1-2 cents full bound.

He has also a very few sets of Volumes I and 2, handsomely bound together, making a book of nearly 300 pages. These he will sell for one dollar each, full bound.

As the sale of these volumes is all that can afford the Editor any compensation for the time, labor and money he has expended in publishing the Visitant, he hopes to realize a little from the liberality of the friends of the work.

N. B. If there are any subscribers who have not received all their numbers, they shall be supplied with a volume bound, by their paying for the binding, on application to the Editor.

## ELIAS DAVIS,

## WATCH MAKER &amp; JEWELLER.

INFORMS his friends and the public, that he has taken the store under the New Hotel in Gardiner, and intends keeping a good assortment of Watches, Chains, Seals and Keys; Silver and plated Spoons; Tea Pots, Castors, Candlesticks, Jewellery and fancy articles. A good assortment of Silver, Plated, and Steel Spectacles. Also, a variety of Musical Instruments—Drums, Fifes, Flutes, Clarionets, Violins; Umbrellas and Parasols. Particular attention will be paid to Watch work, and Jewellery, and Spectacles will be repaired with despatch.

July 2.

## PROBATE NOTICE.

PROBATE COURTS in and for the County of Kennebec, will be held as follows until otherwise ordered, viz.

At the Probate office in Augusta, On the second Friday and last Tuesday of July, second Monday of August, second and last Tuesdays of September, second and last Tuesdays of November, second Monday and last Tues. of December, second and last Tuesdays of January, second and last Tuesdays of February, second and last Tuesdays of March, second Monday and last Tuesday of April, second and last Tuesdays of May, first Monday and last Tuesday of June.

Also for the present year,

In Monmouth, At the house of Sewall Prescott, Esq. on the first Wednesday of October.

In Mount Vernon, At the house of Mr. Nathaniel Philbrick, on the first Thursday of October.

In Farmington, At the house of John Russ, Esq. on the first Friday of October.

In Winslow, At the office of Lemuel Paine, Esq. on Monday the twentieth day of October.

HENRY W. FULLER, Judge.

Augusta, July 2, 1828.

GARDINER WOOLLEN FACTORY. An assortment of narrow and broad cloths are kept constantly on hand and for sale at the Gardiner Woollen Factory. Country produce will be received in payment. Wool taken to be manufactured on shares. Wool carded and Cloth dressed as usual.

J. D. CRAIG &amp; CO.

Gardiner, Feb. 5, 1878.

BALFOUR'S ESSAYS.—P. SHERDON, has just received Mr. Balfour's new work, entitled, "Three Essays on the intermediate state of the dead; the Resurrection from the Dead; and on the Greek terms, rendered, Judge, Judgment, Condemnation, Damnation, &c. with remarks on Mr. Hudson's Letters in vindication of a future retribution.

The Life of Murray &amp; Balfour's Essays may be had of Mr. Drew at his house in Augusta.

## NEW AND IMPROVED SPELLING BOOK.

JUST published by RICHARDSON & LORD, Boston, and for sale by PARKER SHERDON, Gardiner, the National Spelling Book, and Pronouncing Tutor; containing rudiments of Orthography and Pronunciation on an improved plan, by which the sound of every syllable is distinctly shown, according to Walker's principles of English orthography, with Progressive Reading Lessons. By D. E. KENNEDY, Principal of the Adams Grammar School, Boston.

The author's peculiar mode of conveying the sound and articulation of every vowel and consonant, without the inconvincence of numerous marks and characters, is pronounced by judges who have examined it, to be superior to that of any Spelling Book hitherto published. The first edition has been stereotyped with great care and accuracy, and is handsomely printed on fine paper. A considerable portion of the Spelling Book in common use, is taken up with useless pictures—its place is supplied in this book with more useful matter; only one plate accompanies the work, which is a beautiful copperplate frontispiece.

The work is highly recommended by all the Masters of the Public Schools in Boston; by Ebenezer Bailey, Principal of the Young Ladies' High School, Boston; by Rev. John Pierpont, of Boston; by Rev. John Pierce, D. D. Brookline; Rev. Thaddeus M. Harris, D. D. Dorchester; Professors Hedge and Willard, Cambridge College; Mr. Benjamin Greenleaf, Bradford Academy; E. I. Faranworth, Academeical and Theological Institution at New-Hampton, N. H.; Rev. Samuel C. Loveland, Reading, Vt. author of a Greek and English Lexicon of the New Testament; Rev. Francis Wayland Jr. D. D. President of Brown University; Jeremiah Everts Esq. Boston.

From Rev. Jonathan Homer, D. D. of Newton, Mass.

There appears to be but one judgment concerning Mr. Emerson's National Spelling Book, that in the whole view of it, it is excellent, and superior to all others. I have no occasion, after so many approving testimonials, to enter into detail of its particular and valuable qualities. It is sufficient to say, several Authors or Compilers have done well; but Mr. Emerson has surpassed, and in my opinion, has far surpassed, all who have preceded him in this country.

As a recommendation to this work, it may be stated, that the School Committee of the City of Boston have determined, after a very critical examination of all the Spelling Books before the public, that the National Spelling Book be used in all the public schools of that city.

This Spelling Book has already gone into extensive use, though but a few weeks have elapsed since its first appearance, and it is believed that its short period it will have universal introduction, thus materially aiding to eradicate the obsolete and vulgar, and establish the now generally received standard of Walker.

School Committees and Instructors are respectfully desired, before determining on the introduction of any other Spelling Book, to send for copies of this work to examine, for which purpose they will be delivered gratis.

It cannot fail of commending itself to favor, as most other Spelling Books have much of similarity, but this, in essential points, differs, and it is believed to be much improved on any of its predecessors.

It is professedly a pronouncing Spelling Book, and besides its usefulness to the pupil, it will serve as a help to the teacher, and be found to relieve him of doubt, perplexity, and much labor. It is calculated to answer equally as well for the methodical as the common mode of instruction.

R. & L. are also the publishers of Morse's School Geography and Atlas, Whipple's Compend of History, Boston Reading Lessons for Primary Schools, Walker's Mercantile Arithmetic, Blair's Grammar of Chronology, Noys's Art of Penmanship, American First Class Book, Goodrich's Geography, Mental Guide, or the Art of Composition, Constitutions of Massachusetts and of the United States, with Questions for schools, by Rev. Mr. Jones; the National Reader's by Rev. J. Pierpont.

June 20. 6w 25.

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Gardiner, May 25, 1827.

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SEALED PROPOSALS will now be received by the Agent for the Engineer Department, on the 30th September next, for removing the half-tide rock and sluiken ledge, which lies between the two dry ledges below the half-tide rock, at Laver's Narrows, in Kennebec river, together with all their parts and fragments, to the depth of ten feet below low water at the lowest course of tides.

PETER GRANT, Agent.

Gardiner, July 8, 1828.

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JOSEPH GILES.

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Pittston, July 10.

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